The Sahabah ψ are a Criterion for What is Right and Wrong

Question: What do the Ulema of Deen and the Muftis say about the Sahabah ψ being the criterion for what is right and what is wrong? Maududi's group believe that they are not. The question is: What is the meaning of the Sahabah ψ being the criterion for what is right and what is wrong? If they are regarded as a criterion, what are the proofs for this? Please explain in detail.

Answer: The Sahabah ψ are a criterion for what is right and what is wrong. This means that what is right and what is wrong can be determined by their actions and words. Whatever they have said or done as far as Deen is concerned is a beacon light for us and a path to salvation. There are countless proofs indicating that they certainly are a criterion for what is right and what is wrong.

The Qur'aan states: **"Whoever opposes the Rasool after the guidance** *(the truth of Islaam)* **has become manifest** *(clear)* **to him and follows a path other than that of the Mu'mineen, We shall allow him to do that which he is doing and then enter him into Jahannam. It is the worst of abodes."**[1]

Shah Abdul Azeez Muhaddith Dehlawi رحمه الله says, "It is learnt from this that whoever chooses a path other than that of the Mu'mineen shall be destined for Jahannam and the Mu'mineen at the time when the verse was revealed were none other than the Sahabah ψ."[2]

It is therefore apparent that the path of the Sahabah ψ is one of guidance and truth and that they were an example for us. As a result, one who opposes their ways shall deviate.

Another verse of the Qur'aan states: **"It is He Who showers mercy on you, and so do His Angels** *(pray for your forgiveness)*, **so that He may remove you from a multitude of darkness** *(kufr, Shirk, sin and bring you)* **into light** *(Imaan and Islaam)*. **He is always Most Merciful towards the Mu'mineen."**[3]

Shah Abdul Azeez Muhaddith Dehlawi رحمه الله says, "It is none other than the Sahabah ψ who are referred to in this verse (it is them who have been removed from darkness into light). Therefore, whoever follows them shall also leave the darkness because it is obvious that whoever is with the one holding the lamp to light the way on a dark night shall also be saved from the darkness."[4]

Whoever follows the Sahabah ψ will therefore find the way and whoever does not shall wander astray.

The Qur'aan also says: **"These shall be the successful ones"**. Shah Abdul Azeez Muhaddith Dehlawi رحمه الله says, "There can be no doubt about the fact that whoever follows a successful person will also be successful."[5]

---

[1] Surah Nisaa, verse 115.
[2] *Tuhfa Ithna Ashariyyah* Pg. 600.
[3] Surah Ahzaab, verse 43.
[4] *Tuhfa Ithna Ashariyyah* Pg. 600.
[5] *Tuhfa Ithna Ashariyyah* Pg. 601.

The Qur'aan also says: **"These shall be the rightly guided ones"**. Shah Abdul Azeez Muhaddith Dehlawi رحمه الله says, "There can be no doubt about the fact that whoever follows a rightly guided person will also be rightly guided."[6]

Allaah Y also says[7] that He is pleased with the Sahabah ψ and that they are pleased with Him. Ibn Abdul Birr رحمه الله states in the introduction to his *Isti'aab* that when Allaah Y is pleased with someone, he will never be displeased with him ever again because Allaah knows all the past and future actions of the person. He will therefore be pleased only with that person who will not do anything in future to displease Allaah. Allaah's declaration of being pleased with someone is therefore a guarantee that the person will die in a good state, while Allaah is pleased with him/her. How can we not accept such people as being the criterion for what is right and what is wrong?

Allaah also says: **"On that day** *(of Qiyaamah)* **Allaah shall not disgrace the Nabi ρ and the Mu'mineen with him. Their light shall travel ahead of them** *(guiding them across the Bridge of Siraat)* **and on their right** *(and left)* **-hand side."**[8] Hadhrat Shah Abdul Azeez Muhaddith Dehlawi رحمه الله says that this verse proves that the Sahabah ψ will not be punished in the Aakhirah. It also proves that they will not lose their light after the demise of Rasulullaah ρ, otherwise of what use will a lost light be on the Day of Qiyaamah?[9]

Describing the Sahabah ψ as a criterion for right and wrong, Rasulullaah ρ said, "Every condition that came to the Bani Israa'eel shall come to my Ummah just as a footprint follows another. While the Bani Israa'eel divided into seventy two groups, my Ummah will divide into seventy three groups, all of whom will end up in Jahannam except one." When the Sahabah ψ asked who this group will be, Rasulullaah ρ replied, "Those who follow the path on which my companions and I are on."[10]

Does this final statement of Rasulullaah ρ not define the Sahabah ψ as a criterion for right and wrong?

Rasulullaah ρ also said, "Hold fast to my Sunnah and the Sunnah of the rightly guided Khulafaa. Bite onto it with your back teeth."[11] This Hadith makes it clear that just as Rasulullaah ρ's Sunnah is a concrete proof, so too is the Sunnah of the Khulafaa Raashideen. Explaining this Hadith, Allaama Towerpishti رحمه الله says, "Rasulullaah ρ mentions the Sunnah of the Khulafaa together with his Sunnah because he knew that they would not err in their deductions and analysis of his Sunnah and also because he knew that some of his Sunnahs would be widely practised only during their terms of Khilaafah. Rasulullaah ρ therefore added this clause to make it clear that whoever refutes their practices is mistaken. By making this general statement that their practices are also to be followed, Rasulullaah ρ closed the door (to anyone wanting to criticise them)."[12]

This clearly proves that the practices of the Khulafaa Raashideen is most certainly a proof and criterion for us.

---

[6] *Tuhfa Ithna Ashariyyah* Pg. 601.
[7] Surah Taubah.
[8] Surah Tahreem.
[9] *Tuhfa Ithna Ashariyyah* Pg.530.
[10] *Mishkaatul Masaabeeh* (Pg.30).
[11] *Mishkaatul Masaabeeh* (Pg.30).
[12] *Al Futoohaatul Wahabiyyah* Pg.198.

On the other hand, Maududi writes, "Even the verdicts that the Khulafaa passed as judges cannot be regarded as law in Islaam."[13] While Maududi is of the opinion that the verdicts of the Sahabah ψ cannot be regarded as law in Islaam, he says that those who subscribe to the ideologies of his group are regarded as part of the Muslim Ummah whereas those who overstep their regulations have to be regarded as outside the fold of Islaam.[14]

Is this not a claim that his group is a criterion for good and bad? Whereas the Sahabah ψ are not a criterion, his group is?! Allaah forbid! Allaah forbid!

Rasulullaah ρ himself declared the Sahabah ψ are a criterion for good and bad when he said, "Follow the two who are after me; Abu Bakr and Umar."[15]

Hadhrat Umar τ reports that he heard Rasulullaah ρ say, "When I asked my Rabb about the disputes to arise between my Sahabah ψ after me, he sent revelation to me saying, 'O Muhammad! Your Sahabah ψ are like stars. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided.'"

Rasulullaah ρ added, "My Sahabah ψ are like stars. You will be rightly guided by following any one of them."[16]

Is it not proof enough that the Sahabah ψ are a criterion for good and bad when Allaah says that "a person following the opinion of any of them will be rightly guided" and when Rasulullaah ρ said, "My Sahabah ψ are like stars. You will be rightly guided by following any one of them"?

Another narration states, "Allaah looked at the hearts of his bondsmen, selected the heart of Muhammad ρ and sent him with His message. He then looked at the hearts of His bondsmen again, selected his companions and made them assistants in (the propagation of) his Deen and ministers of His Nabi ρ. Therefore, what these Muslims (the Sahabah ψ) view as good is good in the sight of Allaah and whatever they view as evil is evil in the sight of Allaah."[17]

Rasulullaah ρ also said, "Wherever on earth any of my Sahabah ψ pass away, they will be raised as a leader and light for the people of that region."[18]

Yet another Hadith states that Rasulullaah ρ said, "Verily Allaah has placed the truth on the tongue of Umar."[19] This tells us that nothing contrary to the truth will come from the tongue of Hadhrat Umar τ. Therefore, why should he not be a criterion for good and bad?

There is also another narration in which Rasulullaah ρ said, "There has been *Muhaddathoon* in the previous nations (people whose tongues are inspired with the truth). If there is any *Muhaddath* in my Ummah, it is definitely Umar."[20]

---

[13] *Tarjumaanul Qur'aan* January 1958, as quoted in *Maududi Madh'hab* Pg.66.
[14] *Tarjumaanul Qur'aan* (Vol.26 Pg.277).
[15] *Mishkaatul Masaabeeh* (Pg.560).
[16] *Mishkaatul Masaabeeh* (Pg.554).
[17] *Mu'atta Imaam Muhammad* Pg. 112 and *Al Bidaayah wan Nihaayah* (Vol.10 Pg.228).
[18] *Mishkaatul Masaabeeh* (Pg.554) and Tirmidhi (Vol.2 Pg.226).
[19] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.554).
[20] *Mishkaatul Masaabeeh* (Pg.554).

Imaam Tahtaawi رحمه الله reports a Hadith in which Rasulullaah ρ says, **"Many things will be initiated after me and those that I love the most are the ones that Umar shall initiate. You people should therefore adhere steadfastly to that which Umar initiates."**[21]

Sheikhul Islaam Allaama Badrud Deen Ayni رحمه الله states, "There is no doubt that one will be rewarded for acting on the practices of Hadhrat Umar τ and punished for forsaking them. This is so because we have been commanded to follow him due to the instruction of Rasulullaah ρ which says, 'Follow the two who are after me; Abu Bakr and Umar'. Since we have been commanded to follow the two of them, this will be compulsory and forsaking a compulsory act will necessitate punishment."[22]

While these eminent scholars regard following the Sahabah ψ as compulsory and classify them as criterion for good and bad, Maududi and his group view the Sahabah ψ as mental slaves and, even worse, idol worshippers.
Rasulullaah ρ once said, "I am pleased with that which Ibn Ummi Abd (Hadhrat Abdullaah bin Mas'ood τ) likes for my Ummah."[23] Rasulullaah ρ also said, **"Hold steadfastly to the advices of Ibn Ummi Abd (Hadhrat Abdullaah bin Mas'ood τ)."**[24]

A narration states that Rasulullaah ρ said, **"If I were to appoint anyone as commander without the need for consultation, it would be Ibn Ummi Abd (Hadhrat Abdullaah bin Mas'ood τ)."**[25]

One can imagine how much Rasulullaah ρ relied on his Sahabah ψ if he could say that he is pleased with that which Hadhrat Abdullaah bin Mas'ood τ likes for the Ummah and if he instructed the Ummah to hold steadfastly to the advices of Hadhrat Abdullaah bin Mas'ood τ. What was the advice Hadhrat Abdullaah bin Mas'ood τ gave the Ummah. He said, "Whoever wishes to follow the ways of another, should follow the ways of those who have passed away. **These were the companions of Muhammad ε, who were the best people of this Ummah. Their hearts were most pious, their knowledge was deepest and they were least pretentious. They were people whom Allaah had chosen to be companions of His Nabi ρ and for the transmission of His Deen. You people should therefore emulate their character and mannerisms. They were firmly stationed on correct guidance."**[26]

Think carefully! While Hadhrat Abdullaah bin Mas'ood τ emphasises that the Sahabah ψ ought to be followed, Maududi and his group view the Sahabah ψ as mental slaves and idol worshippers.

Hadhrat Abdullaah bin Abbaas τ said, "I have never seen people better than the Sahabah ψ of Rasulullaah ρ."[27]

The eminent Taabi'ee Hadhrat Umar bin Abdul Azeez رحمه الله once wrote a letter highlighting the status of the Sahabah ψ. The letter is lengthy and reported in the

---

[21] Imaam Tahtaawi رحمه الله's commentary to Maraaqil Falaah, Pg.239.
[22] *Al Binaayah*, as quoted in *Fataawaa Qiyaamil Millat* wad Deen Pg.378.
[23] *Mazaahire Haqq* (Vol.4 Pg.689-690).
[24] *Mishkaatul Masaabeeh* (Pg.578).
[25] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.578).
[26] *Mishkaatul Masaabeeh* (Pg.32).
[27] *Insaaf ma'a Kashaaf* Pg.5.

famous Hadith compilation Abu Dawood. The important sentences are: "You must therefore adopt the ways that the people (the Sahabah ψ) adopted because when they stationed themselves on something, they did so with full knowledge and when they prevented people from something, they did so with great insight. Without doubt, they were able to unravel complicated points of wisdom and academic intricacies and whatever they did, really is the most virtuous of actions. Therefore, if you regard what you are doing as being true guidance, it means that your virtuousness has surpassed theirs (which is impossible)."[28]

Think again! Hadhrat Umar bin Abdul Azeez رحمه الله was not prepared to budge from the ways of the Sahabah ψ and he regarded them to be criterion for good and bad. However, Maududi's group refute this.

Hadhrat Umar bin Abdul Azeez رحمه الله wrote further: "While Rasulullaah ρ detailed many practices, his successors also detailed many. Accepting what they detailed entails believing in the Book of Allaah, perfecting one's obedience to Allaah and assisting the Deen of Allaah. Whoever practises them shall be rightly guided, whoever seeks assistance through practising them shall be assisted and whoever opposes them follows a path other than that of the Mu'mineen, he shall be allowed to do that which he is doing and then entered into Jahannam, which is the worst of abodes.[29]

Hadhrat Hasan Basri رحمه الله said, "From the entire Ummah, this group (the Sahabah ψ) had the most righteous hearts, the deepest knowledge and were the most un - pretentious. Allaah selected them to be Rasulullaah ρ's companions and they were always striving to emulate his character and mannerisms. I swear by the Rabb of the Kabah that they were firmly stationed on the straight path."[30]

If people with such great qualities are not to be criterion for us, then who will be?

When Hadhrat Muhammad bin Seereen رحمه الله was asked a question, he replied, "Hadhrat Umar τ and Hadhrat Uthmaan τ regarded it to be Makrooh. If this was based on their knowledge (of the Qur'aan and the Ahadeeth), then their knowledge is greater than mine and if it was based on their personal opinions, then their opinions are better than mine."[31]

Hadhrat Imaam Awzaa'ee رحمه الله said, "O Baqiyya! Knowledge was that which came from the Sahabah ψ of Muhammad ρ. Whatever did not come from them is not knowledge at all."[32]

Hadhrat Aamir Sha'bi رحمه الله said, "Accept what they report to you from the Sahabah ψ of Rasulullaah ρ and leave with contempt whatever they say of their own opinions."[33]

It was Allaama Ibn Taymiyyah رحمه الله who said, "Whatever good that comes to the Muslims from now until Qiyaamah is because of the blessings of the efforts that the Sahabah ψ and Khulafaa Raashideen made, whether it be Imaan, Islaam, Qur'aan, knowledge, recognition of Allaah, Ibaadah, entry into Jannah, emancipation from Jahannam, victory over the Kuffaar and elevation of the name of Allaah. It was them who propagated the Deen and waged Jihaad in the path of Allaah. The favours of the

[28] Abu Dawood (Vol.2 Pg.285).
[29] *Jaami Bayaanil Ilm wa Fadhli* (Vol.2 Pg.187).
[30] *Mawaafiqaat* (Vol.4 Pg.78), as quoted in *Tarjumaanus Sunnah* (Vol.1 Pg.46).
[31] *Jaami Bayaanil Ilm wa Fadhli* (Vol.2 Pg.31).
[32] *Jaami Bayaanil Ilm wa Fadhli* (Vol.2 Pg.29).
[33] *Jaami Bayaanil Ilm wa Fadhli* (Vol.2 Pg.32).

Sahabah ψ shall remain on every person with Imaan until the Day of Qiyaamah. Even the good that comes to the Shias (and Maududi's followers) is because of the blessings of the Sahabah ψ. The good in all the Sahabah ψ is subservient to the good in the Khulafaa because they were the fountain-heads of the good of this world and the Aakhirah."[34]

He also said, "The consensus of the Sahabah ψ is a definite proof and following this is Fardh (obligatory). In fact, it is the strongest of proofs and will be given precedence over all other proofs."[35]

Imaam Rabbani Hadhrat Mujaddid Alf Thaani رحمه الله writes, "Rasulullaah ρ has stated that this group can be recognised by the fact that they 'follow the path on which my companions and I are on'. While it would have sufficed to say 'the path on which I am', Rasulullaah ρ specifically mentioned the Sahabah ψ so that it may be known that the path the Sahabah ψ follow is his ρ path as well and that salvation can be attained by following the Sahabah ψ."[36]

Shah Abdul Azeez Muhaddith Dehlawi رحمه الله writes, "The understanding of the Sahabah ψ and the Taabi'een are a criterion for right and wrong. It is Waajib (compulsory) to accept what they understood from the teachings of Rasulullaah ρ as they kept the conditions and words of Rasulullaah ρ in mind."[37]

In his world famous work *Tuhfa Ithna Ashariyyah*[38], he discusses the status of the Sahabah ψ and writes, "Without doubt, the same laws applicable to the Ambiyaa عليهم السلام also apply to the Sahabah ψ." Therefore, just as it is proven from definite and undeniable proofs that it is Waajib (compulsory) accept what the Sahabah ψ say and that they cannot be criticised, it will also be a sign of irreligiousness and deviation to criticise the Sahabah ψ. The words and deeds are also a definite criterion for us.

Sheikhul Islaam Hadhrat Moulana Husayn Ahmad Madani رحمه الله said, "While the Ahlus Sunnah wal Jamaa'ah accept that the Sahabah ψ were not *Ma'soom* (protected against sinning), it is not only *Ma'soom* people who are a criterion for right and wrong. Why can such people not be regarded as criterion for right and wrong with whom Allaah has declared that He is pleased and about whom He has announced that they shall enter Jannah and be saved from Jahannam?"[39]

He also says, "Every good and accomplishment that the Sahabah ψ achieved, whether by way of knowledge or deed, was because of the blessings of Rasulullaah ρ and because of following him and not from themselves. Since the Qur'aan and authentic Ahadeeth have declared that they are a criterion for right and wrong, our hesitance in accepting them as a criterion will translate into refuting definite proof and the Book of Allaah itself."[40]

He says further, "Following the Sahabah ψ is really following Rasulullaah ρ … Similarly, following the A'immah is also following Rasulullaah ρ…"[41]

---

[34] *Minhaajus Sunnah* (Vol.3 Pg.245), as quoted in *Taareekh Da'wat wa Azeemat* (Vol.2 Pg.306).
[35] *Iqaamatud Daleel* (Vol.3 Pg.130), as quoted in *Anwaarul Baari* (Vol.10 Pg.48).
[36] *Maktoob Imaam Rabbaani* (Vol.1 Pg.102,103).
[37] *Fataawaa Azeezi* (Vol.1 Pg.157).
[38] Pg.529.
[39] *Farmoodaate Hadhrat Madani* Pg.145.
[40] *Farmoodaate Hadhrat Madani* Pg.146.
[41] *Farmoodaate Hadhrat Madani* Pg.146.

There are countless other proofs to denote that the Sahabah ψ really were a criterion by which the Ummah can gauge what is good or bad, virtue or sin, Sunnah or Bid'ah or rewarding or punishable. Everything they did was right, a Sunnah and a means of salvation, progress and prosperity for us. However, Maududi's and his group regard the Sahabah ψ to be mental slaves and idol worshippers. Even stranger is that while Maududi regards none apart from Rasulullaah ρ as a criterion for right and wrong, he insists that he and his followers are such criteria. Because he does not regard the Sahabah ψ to be above criticism, he criticises them extensively. He writes, "The strangest of all things is that the Sahabah ψ were also sometimes overpowered by human weaknesses…"[42]

A friend of Maududi's writes: "…the Sahabah ψ still made repeated errors in understanding the true spirit of Jihaad in the path of Allaah during the initial battles."[43]

Commenting on the reasons for losing the Battle of Uhud, Maududi has the following to say: "When interest is prevalent in a society, two types of diseases manifest themselves in the character of the people. The first type which attacks those taking interest consists of diseases such as greed, avarice, self-centredness … The second type which affects those paying the interest consists of dislike, anger, hatred and jealousy. On the battlefield of Uhud it was a degree of each of these types of diseases that manifested themselves."[44]

Writing about himself, Maududi states, "By the grace of Allaah, I have no need to defend myself. It is the special favour of my Rabb upon me that he has kept me free of blemishes." About his group, he has this to say: "To put it plainly, when we say that with conviction that the truth is confined to this (the Jamaa'ate Islaami group), it is automatically implied that every ideology opposed to it is false."[45]

Again, he regards himself and his group as a criterion for right and wrong but classifies anyone who regards the Sahabah ψ as a criterion for right and wrong as a mental slave.

Hakeemul Islaam Hadhrat Moulana Qaari Tayyab Sahib رحمه الله has also noted this inner rot when he writes: "One of the foundational principles of Maududi's constitution is the claim that none apart from Rasulullaah ρ are a criterion for right and wrong and above criticism. Included first in this are the Sahabah ψ. By then continuing to revile and criticise the Sahabah ψ, he not only opposes the Ahadeeth, but to an extent also claims that he is a criterion for right and wrong by whom the Sahabah ψ can be judged. Thus, when it concerns himself, he is the very first person to break the principle that he so emphasises. Apart from Rasulullaah ρ, he is therefore instating himself as a criterion for right and wrong by whom all the pious predecessors will be judged."[46]

And Allaah knows best what is most correct.
17 Sha'baan 1399 A.H.
March 2005

---

[42] *Tafheemaat* Pg.294.
[43] *Tarjumaanul Qur'aan*, pg. 212, 1957 and *Maududi Madh'hab* pg.59.
[44] *Tafheemul Qur'aan* (Vol.1 Pg.288).
[45] *Tarjumaanul Qur'aan* (Vol.26 Pg.77).
[46] *Maududi Dastoor wa Aqaa'id ki Haqeeqat* Pg.18